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UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

Unity

Forgive, O Lord, our severing ways,
The separate altars that we raise,
The varying tongues that speak thy praise!

Suffice it now. In time to be
Shall one great temple rise to Thee,
Thy church our broad humanity.

White flowers of love its walls shall climb,
Sweet bells of peace shall ring its chime,
Its days shall all be holy time.

The hymn, long sought, shall then be heard,
The music of the world's accord,
Confessing Christ, the inward Word!

That song shall swell from shore to shore,
One faith, one love, one hope restore
The seamless garb that Jesus wore!

—*John Greenleaf Whittier.*

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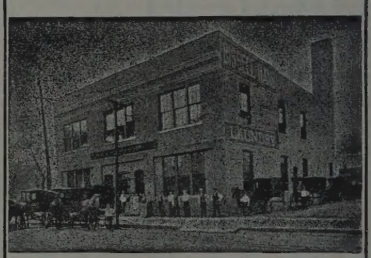

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME LXIII. THURSDAY, JUNE 24, 1909 NUMBER 17.

THREE GIFTS.

Three knights rode up with gifts for the king,
And one was a jeweled sword,
And one was a suit of golden mail,
And one was a golden Word.

He buckled the shining armor on,
And he girt the sword at his side;
But he flung at his feet the golden Word,
And trampled it in his pride.

The armor is pierced with many spears,
And the sword is breaking in twain;
But the Word has risen in storm and fire
To vanquish and to reign.

—*Exchange.*

The Pacific Unitarian School for the Ministry offered one graduate this year, Otto Eugene Duerr. He proceeded at once to his field of work at Everett, in the state of Washington. Dr. Duerr is the son of an Episcopal clergyman in Ohio. He came into the Unitarian faith through Quaker influences. The sole and first graduate of this school last year is the acceptable pastor of the Unitarian Church at Kansas City, Mo. A good beginning for a baby theological school.

The older readers of UNITY will remember tenderly the work of Rev. Eliza Tupper Wilkes in the old, heroic days of the Western Unitarian Conference. She was a devoted missionary of the liberal faith in South Dakota, Minnesota and elsewhere. UNITY joins with many friends in extending to her their sympathy in the recent death of her husband, Judge William A. Wilkes, which occurred at their home in Los Angeles. The body will be brought for interment to the home in South Dakota, in the creation of which as a new state he took a prominent part.

Anent the hymns for Peace Meetings, concerning which we have given space in UNITY, we have received at this office a six-page leaflet, handsomely printed on substantial paper, containing five pieces with music and nine hymns without music related to familiar tunes. This is issued by the American Peace Society, 31 Beacon street, Boston. Perhaps this acknowledgment may put some peace workers in the way of securing a convenient tool, particularly if it is used in connection with the further suggestive material offered in "The Consecration Service preceeding the opening of the International Peace Congress" in Boston some years ago. A copy of this program accompanies the peace hymns.

"N. E. B." in an appreciative notice of the lamented Samuel J. Barrows, whom everybody loved, in the Pacific Unitarian for June gives us this interesting glimpse of everybody's friend:

> One day, browsing at a book-stall, he picked up a volume of Cyrus Bartol's discourses, and that was the beginning of the end of his Baptist evangelicism. It set him thinking along the line that ultimately led both him and the good wife to announce their conversion to the Liberal Faith; and that avowal brought upon them such an outburst of *odium theologicum* that he was presently persuaded the best thing in the world for him to do was to study for the Unitarian ministry. Accordingly, in the fall of '71 he entered the junior class at Harvard Divinity School. The writer was there, as a special student, and we found ourselves congenial comrades. There was also rooming in Divinity Hall a technological student, who outstripped Barrows and myself in dietetic heresies, and we three—preferring a simpler *menu* to that furnished at the club adjacent—were soon boarding ourselves merrily and cheaply, without the aid of butcher or fishmonger."

"The Mercy Sunday Leaflets," published by the American Humane Association suggest four Mercy Sunday exercises. These leafllets can be obtained on application to the office of the Association at Albany, N. Y. A small charge to cover printing and mailing will be made for leaflets furnished in quantities. Leaflet (A) is a plea for one sermon a year from ministers on "Our Individual Duty Towards the Unfortunate Children and Cruelly Treated Animals of This Land." Leaflet (B) contains suggestion for clergymen who intend to follow the suggestion. Leaflet (C) is a suggestive program for such a service with suitable responsive readings, recitations, and musical numbers. Many a droning pulpit and many drowsy pews might be waked up at least for one Sunday in the year by a sympathetic and living acceptance of these suggestive helps.

Mrs. Fannie C. Houghton has recently presented to the Pacific Unitarian School for the Ministry the sum of $3,000.00 to found a scholarship in the name of her mother, Mrs. Fannie P. Chandler. This item is worth promulgating. It at once shows how slowly but surely Woman is being more and more memorialized and, what is more significant, is becoming more and more prominent in such benefactions. The debility of women incident to the unjust restrictions imposed upon them by society is nowhere more painfully manifested than in the petty way in which they administer large fortunes. Many women have entered into great wealth. They have shown themselves susceptible to the small appeals of the sick, the broken, what might properly be called the "repair work" in the human shop, but many women who might do bigger things on

constructive lines, what in contradistinction to repair work might be called creative work miss their high opportunities. Let women of wealth rise to their great opportunities.

Now Chicago has another Unitarian publication, "Svensk Unitarisk Tidning," a brave little four-page monthly, neatly printed in (to the Senior Editor) unintelligible Swedish. Its motto looks good and sounds good when interpreted as, "We will steadily regard the ideal." By the help of another we realize that the leading editorial has for its heading, "Light is dawning in Sweden." We further discover a hymn translated from James Russell Lowell, and that the monthly can be obtained for 50 cents per annum by addressing the editor, Rev. August Dallgren, 831 East Wellington avenue. Mr. Dallgren heads a heroic missionary venture among the Scandinavian brethren in a hall at 1629 North Clark street, near Belmont avenue. Recent crude misstatements of Dr. Dixon of Moody Church, concerning Unitarianism promptly brought this defender to the rescue. He triumphantly routed the ill-advised or ungracious critic though it cost him twenty cents a line to secure the publishing of the same in The *Chicago Daily News*. We do not know whether we should yield our space to the commendation of the generous missionary who paid $41.60 for the sake of correcting a false history, or to the surprising narrowness of a Chicago daily that would charge that much for the appearance of a courteous, scholarly vindication of a movement which, whatever its errors may be, has commanded the respect and enlisted the co-operation of a large number of men and women whom the nation honors.

Many of our readers have been watching with interest the struggles and troubles of the Rev. Morton C. Hartzell, pastor of the South Park Avenue Methodist Church, of Chicago. Mr. Hartzell is the son of the honored Methodist bishop of that name. He has been leading a valiant fight for political purity in his ward and has had to pay the penalty thereof in the way of an undesired conspicuousness and unjust criticism, but his energetic work for political purity in the third ward is only an incident in his ministry. His church, situated at the corner of Thirty-third street and South Park avenue, occupies a crucial position. It is on the Chicago battle line. The more prosperous citizens have moved or are moving out of that territory. Financially speaking, there is a great depression in his constituency, but there are more people in his bailiwick than ever before. The neighborhood represents a vast boarding-house constituency, in the main above the degradations and beneath the inspirations of a great city. This young son of Bishop Hartzell sees the situation. He is trying hard to financier the movement which will give to that neighborhood an open church, a social centre, a neighborhood utility. In order to do this he is trying to install bowling alleys, gymnasiums, shower baths, reading rooms, electric lights, and such conveniences and amenities as will make it a social centre of civic, ethical, and spiritual life. If he succeeds it will help save that section of the city from sinking into the political and other levels of the first and eighteenth wards, swarming hives, whose public spirit and civic life are directed by the partisan politician, the corrupt and corrupting boss. Mr. Hartzell estimates that $16,000.00 for permanent improvements and $5,000.00 additional annually for expenses and maintenance would make this possible. Citizens of Chicago will understand that his strenuous position in political and reform fields has strained his Methodist relations, but they will also understand that his activities have greatly strengthened him in the confidence of the public-spirited men of Chicago. His present quest, perhaps, offers but little inducement to the denominational promoter for investment, but great inducement for the public-spirited man. We hope our friend and neighbor, Mr. Hartzell, will find many such to give him a lift. Here is a chance for men of wealth who can think in four figures or more to help set the pace for preachers, and churches, and to extend a helping hand to the activities that will make for the City Noble, which necessarily will be a City Beautiful.

The Tempest in the Baptist Teapot.

Of course UNITY readers are much interested in that theological tempest in the Baptist teapot of which Prof. Geo. B. Foster, of the University of Chicago, is the centre. The details of the battle are sufficiciently reported in the daily papers. UNITY cannot spare room for the transitory elements in the painful controversy. When the storm clouds have passed over and serenity and quiet are once more restored it will be discovered that the air is clearer and the banners of truth, progress, and true piety have been set forward a little; slowly but surely will it be discovered that Prof. Foster has been speaking in a language unintelligible to his critics. He has been talking in terms of philosophy, they in terms of dogma. Unfortunately the psychologist has had meagre place in the training school of preachers. Theology is the last department of would-be human knowledge that is willing to submit to the scientific method and to rejoice in the qualifications, limitations, and intelligent ignorances which belong to science.

The present contentions of Prof. Foster are strangely similar to those which disturbed the Unitarian equanimity in America over twenty years ago by the so-called "Issue in the West," when the fathers of the faith and those in authority at the Unitarian Centres in Boston challenged the right of certain elements (largely in the West) to the Unitarian name because they did not properly speak the Unitarian Shibboleth of their fathers.

These men of the West contended that Unitarianism, logically and historically, represented two elements. One is a body of "things commonly believed," theological contentions of the majority at any given time; the other one the non-creedal attitude, the right—nay, the duty—of every man to do his own thinking. The limitation of this right was not granted to any body of delegates, ecclesiastical or lay. The men of the West claimed that the first content in Unitarianism was changeable, the second was fixed, i. e., dogma must change with the growth of thought but the right of private judgment was fixed in the Unitarian traditions. This last quality of Unitarianism would devour the dogmas from time to time, leaving the true Unitarian free to reverse the same and readjust his opinion.

As we understand the troubles of our Baptist brethren, they have just come into the contentions which the Unitarians of America arrived at a quarter of a century and more ago. Prof. Foster does not pretend to endorse the theological dogmas of the Baptist fathers, dead or alive. Quite the contrary, he takes great pains to indicate the radical changes in his belief, but he does contend that the right of private judgment in matters of religion is the privilege of every Baptist; that the Baptist church has always maintained the non-creedal position and the absolute congregational democracy in matters of church government so that each society is alone responsible for its clerical and other relations, and each minister is holden only to himself and his God for his convictions.

This is a problem which the Baptists themselves must settle for themselves as did the Unitarians a quarter of a century ago. Certain it is that Roger Williams was driven forth into the wilderness by the orthodox Puritans and that he started a free movement without leave or license of the orthodox in Rhode Island. The Baptists in America have rejoiced in Roger Williams as their patron saint. It is very doubtful if even the most orthodox Baptist today would accept the theological tenets of Roger Williams, if indeed, they could be discovered. It is true that they have been glad to conjure with the name of Roger Williams.

Ae we understand it, Prof. Foster's appeal is to history, not to theology. If he is wrong and his antagonists are right, then the only thing to say is, "So much the worse for the Baptists of America. One more ecclesiastical body has proved itself unelastic, non-progressive, incompetent to keep up with the spirit of the times or to be instructed by the Holy Spirit which is ever of the present tense.

Prof. Swing had his Dr. Patton. Dr Hiram W. Thomas had his Hatfield, and now Prof. Foster has found his Drs. Myers and Dixon. Patton and Hatfield triumphed for the day, but the swift-rolling years reversed the decision and they are now remembered in Chicago chiefly as valiant Sanchos who tilted against the windmill. It may be that the Baptist Church brethren are wise enough by this time not to endorse such knight-errantry; that they may reserve their energy for more effective service. All agree that Prof. Foster is both a good and an able man, a truth-seeker. Perhaps the majority will believe with Goethe that:—

"A good man through obscurest aspirations,
Has still an instinct of the one true way."

SPRINGER'S HILL.

Come with me to Springer's Hill
Till our eyes can get their fill,
For a landscape there will greet us that shall put our hearts at rest;
No crag is there, no torrent,—
Nor beetling cliff abhorrent,—
Just a bit of simple scenery, one of Nature's quietest.

There is upland, there is meadow,
There is waving grain, and shadow
Creeping on it from the clouds that linger loving o'er the spot.
Cool the marsh, and spindling from it
Larch trees rise, while to the summit
Of the hills like bold explorers, brave oaks roam and falter not.

Tyranena's crystal glim
Nicks the picture's verdant rim,
Like a lustrous jewel setting deep upon an emerald ring;
And to drink in all this beauty
Not alone is joy, but duty,
For the world now grown far sweeter, shall its health upon us fling.

God's deep peace is o'er this region;
Never yet has battling legion
Stained these slopes with life's red current, made a charnel-house this land;
War's fierce blast has never swept it,
Thrift and honest toil have kept it
True to the benignant purpose, stamped upon it by God's hand.

Well I knew the pioneers—
Gone now with the vanished years—
Who, brave, patient, humble-minded, formed these happy homes and blest.
Now when done their earthly labors,
Sweet the thought, old friends and neighbors,
That no worthier work of mortals, Heaven blesses with its rest.

JULIAN A. DUBOIS.

THE LOOM OF LIFE.

All day, all night, I can hear the jar
Of the loom of life, and near and far
It thrills with its deep and muffled sound,
As tireless the wheels go always round.

Busily, ceaselessly, goes the loom,
In the light of day and the midnight's gloom,
And the wheels are turning early and late,
And the woof is wound in the warp of fate.

Click, click!—there's a thread of love woven in;
Click, click!—another of wrong and sin;
What a checkered thing this life will be
When we see it unrolled in eternity!

When shall this wonderful web be done?
In a thousand years, perhaps, or one;
Or tomorrow! Who knoweth? Not thou nor I;
But the wheels turn on and the shuttles fly.

Ah, sad-eyed weavers, the years are slow,
But each one is nearer the end, I know!
And soon the last thread shall be woven in—
God grant it be love instead of sin.

Are we spinners of good in this life-web—say?
Do we furnish the weaver a thread each day?
It were better, O my friends, to spin
A beautiful thread than a thread of sin.

—*Textile Record* (1880).

THE PULPIT

The Influence of Darwin's Theory on Ethics*

By William M. Salter.

What is the influence of Darwin's theory on ethics? According to some it is revolutionary. It is the sentiments and practices growing out of the sympathetic instincts that are particularly in mind. It is claimed that they go contrary to the law of evolution—that the less fit thereby are made to survive.

Darwin himself remarks that while among savages the weak in body or mind are soon eliminated, we civilized men do our utmost to check the progress of elimination—building asylums for the imbecile, the maimed, the sick, instituting poor laws, our medical men doing their utmost to save the life of every one to the last moment, vaccination probably preserving thousands who from a weak constitution would formerly have succumbed to smallpox. Thus the weaker members of society propagate their kind. No one, Darwin says, who has attended to the breeding of domestic animals will doubt that this must be highly injurious to the race of man. Accordingly there are those who draw the conclusions that philanthropy, charity (i. e. the attempts of the stronger to help the weaker) are a mistake. Some simply condemn public charity; others private charity as well. Perhaps if the logic were thorough-going, justice also would be condemned, i. e., when exercised toward those not strong enough to get it for themselves. It may be held that people not vigorous enough to assert their rights and to make them respected are inferior members of the species, hardly entitled to consideration. Lowell spoke of the possible "effect of Darwinism as a disintegrant of humanitarianism." Dr. Maudsley asks, "Are not people, with their incontinent compassions, their benevolent aspirations and their socialistic longings making too much account of the individual?" Prof. Sumner of Yale, who says, "every man and woman in society has one big duty," namely, "to take care of his or her self," questions whether the policeman should pick a drunkard out of the gutter. A writer in *Nature* tells us that "the question of degeneration under sanitary influences is well worthy of attention and investigation." In accordance with such suggestions one might think twice before favoring such preventive measures as modern municipalities are apt to take when a visitation of the cholera or other plague is dreaded, for at the worst it would be the relatively less sound and healthy constitutions that would be carried off by the disease—not to mention the fact that those most successful in the struggle for existence, "the rich, the comfortable, prosperous, virtuous, respectable," as Prof. Sumner calls them, would probably be able to take themselves off betimes out of harm's way.

Unquestionably, if Darwinism meant all this its influence would be revolutionary—for the ethics we have is largely a Jewish or Christian product, is based on the idea of the sacredness of human life as such; and the new views would undermine it.

But there is another class of facts, brought to light or rather recognized by Darwin, which gives a different perspective. Dr. C. C. Everett once pointed this out.*2. How explain the sterile workers—the unfruitful females—among the bees? Darwin was once led to ask. Obviously sterility cannot be hereditary; even a tendency to sterility in any class of individuals must be against their success in the struggle for existence. How then, on principles of natural selection, could the strange phenomenon in the bee-community be accounted for? At first puzzled, the great naturalist came to see that explanation was only possible by taking a new standpoint, by shifting from an individual to a collective point of view, by considering the community as itself a whole. Long before Schopenhauer had advanced the idea that a bee-community develops classes of members for special functions, as a body does special organs. A community is in a sense itself an individual, it has a certain variability or plasticity, and the variations arising in it that are favorable to its success and perpetuation tend to be seized upon and handed down by natural selection, just as similar variations in any ordinary individual are. If then on the principles of a division of labor a class of sterile workers (i. e., of those who work to the exclusion of anything else) is an advantage to the bees, a community developing them would be favored by natural selection over others that did not—it would survive and the others tend to extinction. And so the phenomenon so unaccountable from the individual standpoint, becomes intelligible collectively.

Now this point of view has an important bearing on ethics. If we men were individuals simply, each struggling to live against the others, it may be admitted that sympathy and the exercise of the sympathetic instincts would be no advantage to us, but rather a hindrance—natural selection would be against it.; the race would go to the swift and strong alone. But as a matter of fact we are, and practically have always been, members of larger wholes—and accordingly that which binds men together in wholes has an altogether peculiar significance.

It is hardly too much to say in the light of Darwin's investigations that some measure of the sympathetic instincts is not only an advantage to a community in the struggle for existence, but is a condition of the community's existence. Animals themselves and even insects, are sometimes social in their nature and aid one another in important ways. They warn one another of danger; they render one another homely little services—as when cows lick each other on a spot that itches; they defend the weaker members of their group—as when on our western plains the bull-bisons in time of danger drive the cows and calves into the middle of the herd, whilst they defend the outside. Every reader of Darwin's famous chapters bearing on this subject in the "Descent of Man," will remember the instance of the brave baboon he gives, who like a "true hero" came down among his dreaded human foes to rescue a young one of his troop. Here too we read of the Indian crows who fed two others of their companions who were blind, and of the baboons in confinement who tried to protect one of their number when he was about to be punished by his keepers. Such instances may be rare, but who does not see that the sympathetic instincts revealed in these striking examples are in their ordinary exercise the means by which a company of animals are held together and made strong, as against their enemies and whatever obstacles may be in their

*Ezekiel, XVI. 49, 50.

*2—Poetry, Comedy and Duty, pp. 283-4.

way? If the bull-bison did not protect the cows and calves, that is help those who had not sufficient strength to defend themselves, what would in time become of the herd? It is evident that as between a herd or tribe with sympathetic instincts and one in which each member cared for itself alone, natural selection would favor the preservation of the former and the extinction of the latter. As Darwin himself puts it, "the individuals who took the greatest pleasure in society would best escape various dangers; whilst those that cared least for their comrades, and lived solitary, would perish in greater numbers." Or again, "those communities, which included in the greatest number of the most sympathetic members, would flourish most, and rear the greatest number of offspring."

Apparently then there is a place for the sympathetic instincts in the world—even in the animal world; and according to Darwin himself. In fact, had the rule always been acted on which the so-called new ethics is proposing, the rule which would say, let the strong and capable care for themselves and not interfere to prevent the weak from suffering the natural effect of their weakness, it is doubtful if the race of man would ever have arisen—yes, it is doubtful if more than a few species of animals would have existed. If a man says, "All should stand alone; I can and those who cannot may as well fall," he forgets the very processes of development by which the race was made and the elements that have gone into its constitution. Let me quote Darwin again. When, he says, "two tribes of primeval man, living in the same country, came into competition, if (other circumstances being equal) the one tribe included a great number of courageous, sympathetic and faithful members, who were always ready to warn each other of danger, to act and defend each other, this tribe would succeed better and conquer the other." Such a tribe would then in the natural course of things spread and be victorious over others. If it should be itself in turn conquered, it could be only (other things being equal) by some tribe more richly endowed with these same moral and social qualities. And thus, as Darwin remarks, these qualities would tend slowly to advance and be diffused through the world.

Darwinism may be looked at in two ways. According to one aspect of it—the one most commonly thought of—it is likely to act as a disintegrant of humanitarianism. According to the other it may, in my judgment, be a most powerful supporter of humanitarianism. Darwinism itself is consistent with both tendencies.

In a purely individualistic struggle, one set of qualities are important and alone important; in a struggle of communities or societies, still others are needed. In both, the fittest survive, and variations in the direction of greater fitness are preserved and accumulated; but the fittest in the one case may not be the fittest in the other; in the struggle of an individual for himself a hard and narrow morality may be an advantage; in the struggle of a community, unless the individuals composing it have a morality of a contrasted type, the community will suffer. Which shall one serve, himself or the community? I cannot see that Darwinism gives any light upon that.

In truth, Darwinism does not in the last resort vitally affect our view of ethics one way or the other. It leaves the old problem of human duty, the question of what is the ultimate highest good to man, essentially where it was before. It is simple confusion to say that it is on the side of those who would have us give up our sympathetic, humanitarian instincts; and I echo the remark of Mrs. Carlyle that "it is the mixing up of things that is the great bad."

Darwin himself said that though civilization keeps alive many whom savages would allow to perish and some degeneration of the race is thereby caused, we could not, even at the urging of hard reason, check our sympathy without deterioration in the noblest part of our nature.

Indeed, when we take man and history in a large way, when we realize that individuals, whatever they may say or think about themselves, are always parts of larger wholes, and that the supreme operation of natural selection is upon these wholes, we may say that Darwinism is rather on the side of sympathy, helpfulness, public spirit and unselfishness. Individuals may momentarily prosper by other qualities; but communities cannot. Communities, where the few so-called superior individuals lead selfish lives and the wants and interests of the many are neglected, are not really strong, nor do they long last. "Behold, this was the iniquity of Sodom—pride, fullness of bread and abundance of idleness; neither did she strengthen the hand of the poor and the needy. And they were haughty and committed abomination before me; therefore I took them away as I saw good."* It makes little difference whether Israel's God or the dread power of natural selection says this. People who are left to themselves in slums, who are forced to live on starvation wages, do not make good citizens, as is found out when a community which has many of them has to fight for its life. It is inspiring to fight for one's fireside and home; but the aspect of the matter changes when one has no fireside or home worth mentioning. At least when wars are possible, it pays to be sensitive to the wants of the poor, to be just, to be humane, to be even generous, to obliterate the line so far as possible between the different classes in society; it was perhaps with a thought of this sort that Napoleon once remarked that the idea of equality seemed to have the sanction of heaven. And even in times of peace, indifference to human wants and needs may be poor policy. Professor Sumner in suggesting the possibility that advancing civilization, instead of raising the victims from the bottom, may crush them out altogether, says that if the slums of the city were turned loose on society, they would very likely be destroyed, either by society or by the strong arm of the law—adding that this is a line of thought never followed by the sentimentalist. Oh, yes, it is, but the sentimentalist (so-called) has a sentiment above the shedding of blood, and he cannot help reflecting on what a lot of energy would be spent in shedding blood that might have been devoted to making the slums impossible.

The peace and welfare of society are served by allowing no slums. To be in a state of unrest and misery is the next thing to destruction, and that is the condition of most societies today—owing to the limited amount of sympathy, and unselfishness operating in them. Hence, whichever way we turn, nature and natural selection may be said to favor our higher human qualities, and Darwinism largely interpreted, is on their side.

THE STUDY TABLE

Summer Books

An armful of books awaits me as I reach my Northern home. One of the best of these is "Hildebrand, the Builder," published by Jennings and Graham of Cincinnati. This volume is written by Prof. Smith of Allegheny College. As far as I can determine, this book is of unusual value in the line of this sort of handbooks. The style is admirable, and excellent judgment is shown in making the story readable, useable, and compact, without leaving out important elements of the history. The parts are exceedingly well balanced, and Hildebrand is a character that every student of history should try to apprehend. His life and works made not only a new Papacy, but one of the great dates in human evolution. One thousand and Hildebrand stand out as strongly as fifteen hundred and Luther.

From Funk & Wagnalls I get "Self Control and How to Secure It." a very sane and admirable book from the pen of Dr. Paul De Bois of the University of Berne. He opens his discussion with the assertion that "Man is the only animal who does not know how to live." I recommend this book, not because you will agree with every word of it, but because it is an independent, and a real book.

A capital volume of "Insect Stories," by Prof. Kellogg of Stanford Univesity, comes from Henry Holt & Co., of New York. This is a sort of book that should go into the hands of a boy or girl at this time of the year, to help him investigate during their vacation. I suppose everybody knows enough about Dr. Kellogg, to understand that he never does poor work. The book is delightful for adults as well as children.

From Funk & Wagnalls I get "Profit and Loss in Man," by Prof. A. A. Hopkins. This is a plea for prohibition, and based on purely economic grounds. It is a very strong book, and very readable; although I am afraid that it is so strong that the reader will get interested in the stories and facts, and then go and vote for the saloon. However one can easily increase his faith in the manhood of the American people, and the average voter if he looks over a span of twenty-five years. We are on the up grade for a certainty.

A very capital, but drastic discussion of Christian Science comes from the Macmillan Co. "Faith and Works of Christian Science." The author's name is not given. That Christian Science is doing a lot of good in some directions I do not question; all the same no possible good can come from believing nonsense. The value lies in the awakening of more faith in the spiritual side of our nature. While we glorify the body we must not become sensualists.

Two books on the Bible, and its work, lie on my table. The first of these is a very careful editing of the Epistle to the Hebrews, by Prof. Goodspeed of the University of Chicago. As a purely scholarly affair it is out and out fine; and if anybody is going to study this Epistle they had better take this way of doing it. There are some things in this Epistle of great moral worth; but there is also a lot of rubbish. The publishers are the Macmillan Co., of New York. From the same company comes "The Gospel in Latin Lands," an outline of Protestant work done in the Latin countries of Europe and America. This volume is readable, and valuable, mostly from its historic contents. Its religious bearing is open to discussion.

Thomas Y. Crowell & Co. are publishers of one of Mr. Ralph Waldo Trine's books, "On the Open Road." These cannot be pronounced to be books of the strongest intellectual power, but are exceedingly wholesome handbooks, and Mr. Trine has imbibed the true philosophy of right living. He understands also the art of putting things well. His style is simple, and somehow gets right at most people. His books have a great sale.

E. P. POWELL.

The Teaching of Jesus*

No element of the teaching of Jesus has appealed more strongly to the popular interest, or indeed, does still so appeal, than his utterances about the future. It has commonly been assumed that in him there had come to earth one who knew all these secrets of the future, knew about "the end of the world," the conditions of life in "heaven," and the like. Of course such an assumption quite ignores the actual content of what he did teach, as fully as dogmatic Christology ignores the power and beauty of what he was. "The Kingdom of Heaven" is ever the burden of his utterance, but the heaven of which he speaks is no golden-walled, pearl-streeted city afar, to which dead people go, but a beneficent, pure, brotherly social order among living men and women here on earth.

A book on the Teaching of Jesus about the Present, or about the Way of Human Life, would be of vastly greater import than most volumes we have dealing with his sayings, and would be able to find vastly more material in his reported utterances than Dr. Sharman has here brought together as dealing with the future. Very little of what he really said would have to be omitted; even his eschatological utterances have their roots in the needs of present life, as witness the great parable of the Sheep and the Goats.

None the less is it valuable to collect and attempt to evaluate the expressions of Jesus' thought about the future, and Dr. Sharman has made a real contribution toward this end. It is always of worth to know what any great soul has thought about God, or about any of the problems that touch human life most deeply. We cannot decry interest in the future: it is the irrepressible question of the human spirit: What shall be when I am gone?

The present volume offers a careful sifting of the sayings in question, on the basis of the critical results reached in Professor E. D. Burton's "Some Principles of Literary Criticism and Their Application to the Synoptic Problem," published in 1904. The gospels are treated as literary products, their authors as redactors of a group of earlier documents, known here as MK, G, P, M, with sundry minor sources. The process, for example, that produced the passage Matt. 9:35—10:16 (the sending out of the Twelve) is described as "the editorial use of documentary material as follows: MK30+MK33C+P4+MK31A+MK17" (page 89). This looks complicated enough to the lay reader, but he must not misjudge the method. Just such preliminary inquiry as this into the origin of gospel phraseology is necessary. Especially in view of the rabbinical methods of popular exegesis, that attach deep significances to every word and form, that build doctrines on a tense and systems on a preposition, it is of supreme importance to fix

* The Teaching of Jesus About the Future, According to the Synoptic Gospels. By Henry Burton Sharman, Ph.D. The University of Chicago Press, 1909. Price $2.26, postpaid.

whether a particular utterance is set down *as Jesus said it,* or as worked over by the thought of the evangelist. It is plain that the book is one to study, not to read; is for the scholar, not the "man in the pew." A brief summary of what, after all Dr. Sharman's analysis, Jesus actually did teach about the future, would be of wide popular service.

The reviewer feels that the works called Matthew, Mark, Luke, and John are here conceived somewhat too exclusively as documents, rather than as gospels; that the process of their creation is presented too much as editorial, too little as homiletical. These evangelists were, in truth, not men who set to themselves a literary task, but who would, through the written word, preach a gospel that burned within them like a fire.

Sometimes Dr. Sharman reads too much out of a single word, e. g., out of the word *taken* in Luke 17:34 (page 133). After all the discussion of Jesus' sayings about the future, one comes back to the truest and most satisfying of them all. "Of that day or that hour knoweth no one, not even the angels in heaven, neither the Son, but the Father."

CLAYTON R. BOWEN.

Meadville Theological School, Pennsylvania.

The Bible For Home and School*

We have here a commentary on the Book of Acts, with a brief introduction and a few additional notes. The aim of the series, of which this volume is a part, is, "to place the results of the best modern Biblical scholarship at the disposal of the general reader." A most laudable aim. It may be fairly questioned, however, whether the present volume realizes that aim as well as it might do. The author does not really seem to have the "general reader" in mind, for the practical questions, regarding comparative values, that such a reader would ask are by no means satisfactorily answered. In form, the book is more suited to the needs of the student, who, however, has much better sources of information at his disposal. There is too much space given to exegetical dilations upon unimportant points, while some of the more critical questions are left without adequate treatment and even half evaded. Some of the information is of a rather speculative character. Supernatural events are generally interpreted as if they had actually occurred. Where the reader is cautioned not to interpret the text "in a rigorously literal manner," it is not because the thing is unreasonable on the face of it, but because it would not rhyme with passages in other books of the New Testament. The introduction, which is perhaps the most valuable part of the book, does not give an absolutely frank and unbiased interpretation on account of the author's desire to make out the greatest possible "historical value" for the Book of Acts. This bias is seen most clearly in the effort to minimize and gloss over the contradictions between Acts and Paul's Epistle to the Galatians.

A. KRISTJANSSEN.

Meadville Theological School, Pa.

*Acts. By George Holley Gilbert, Ph. D., D. D. The McMillan Co., publishers, New York. 267 pages. Price, $0.75, net.

Depend upon it, the best antiseptic for decay is an active interest in human affairs. Those live longest who live most.

The Family Altar

An intelligent lady, somewhat past middle age, speaking not long ago of the changes in family life, recalled the custom in her father's house of daily family prayer.

"Nothing less than a catastrophe would have interrupted the custom," she said. "It grew to be a part of our lives. Father did business in the city, and had to start early, but we were always on time at breakfast, in order that there might be no delay of prayer.

"I recall those days with fond memories; and they mean much more to me now than they did then. I think now of the restful ten minutes at the close of the breakfast-hour, and the upward look that was given to the whole day by that hallowed custom.

"And yet I am not sure that if my father were living now he would find himself able to continue family worship in the way he did then. Something has changed. It is not that we are so much worse than we were; I am no pessimist; but there has been a change, great and undeniable. And I am wondering just what influence in the lives of the young people of today can take the place that family worship of the old sort had in our childhood training."

Hundreds of other people have said much the same. It is not family worship alone that has declined, but the type of family life which belonged with it. And the result is by no means all gain. It is well worth the careful thought of earnest men and women how to conserve those influences in the life of the home that accompanied and were fostered by the old-time family worship.

Perhaps some households have assumed that there could be no family worship except in the old way, and have given it up, when a modified method could have been found that would have accomplished the essential purposes of family worship.

It is likely that there are others who would have family worship if they saw how they could get time for it. The necessities of modern business life make it difficult, perhaps; but whether it be accomplished is, after all, a question of whether it be regarded as important enough to be placed first.

Perhaps we have been too intent on studying the philosophy of prayer, instead of availing ourselves of its simple privileges. Certain it is that prayer brings inward peace, strength for life's duties, and hope for the unseen future. And family devotion fosters within the home those elements that glorify family life—confession of error, aspiration after higher living, reverence for God and duty, and united search for the good and the true.

Not long ago a well-known poet and literary man went back to his boyhood home. He was received with enthusiasm by his old-time neighbors. Standing in the living-room of the house which his father had built when Michigan was a wilderness, and recalling the struggles and sacrifices of the years that had gone, he reckoned the mornings and evenings that the father had knelt in that room, and said, "From the spot where now I stand the Throne of Grace has been invoked not less than thirty thousand times."

The answers to those prayers, and prayers in homes like those, had been found in the character of the men and women who came forth from those homes. Let us hope that such influences will not fail in the homes of their children.—*Exchange.*

THE HOME

HELPS TO HIGH LIVING.

SUN.—Whatever you may doubt, something there is which you deem true; here, then, is the ground on which your moral life is to be raised.

MON.—When duty is severe we must be more reverently dutiful; if love brings sorrow we must love more and better.

TUES.—The dimness we deplore no traveling would cure; we carry our darkness with us.

WED.—Our sole business is to abide and serve; to keep our assigned place and grow.

THURS.—You say God is *everywhere;* then show me *anywhere* that you have met him. Take me to his vestiges; find me his path of life.

FRI.—To get good is animal; to do good is human; to be good is divine.

SAT.—The noblest workers of our word bequeath us nothing so great as the image of themselves.

—*James Martineau.*

THE COUNTRY CHILD.

The Country Child has fragrances
He breathes about him as he goes;
Clear eyes that look at distances,
And in his cheeks the wilding rose.

The sun, the sun himself will stain
The country face to his own red,
The red-gold of the ripening grain,
And bleach to white the curly head.

He rises to the morning lark,
Sleeps with the evening primroses,
Before the curtain of the dark
Lets down its splendor, starred with bees.

He sleeps so sweet without a dream
Under brown cottage eaves and deep,
His window holds one stray moonbeam,
As tho an angel kept his sleep.

He feeds on honest country fare,
Drinks the clear water of the spring,
Green carpets wait him everywhere,
Where he may run, where he may sing.

He hath his country lore by heart,
And what is friend and what is foe;
Hath conned Dame Nature's book apart,
Her child since he began to grow.

When he is old, when he goes sad,
Hobbling upon a twisted knee,
He keeps somewhat of joys he had
Since an old countryman is he.

He keeps his childhood's innocencies,
Tho his old head be bleached to snow,
Forget-me-nots still hold his eyes,
And in his cheeks old roses blow.

—*Katharine Tynan Hinkson, in The Spectator* (London).

An Elephant's Memory

A veterinary surgeon told the following story concerning the intelligence and gratitude of an elephant:

"Some years ago, he said, I was summoend by the proprietor of a famous show to come to his stables to attend a female elephant. The great creature had stepped on a nail or piece of metal, which had penetrated her foot. She was in great agony, and long before I reached the elephant stables I could hear her trumpeting with pain.

On entering, I found her standing on three legs, swinging the sore foot slowly backward and forward. I felt rather nervous as I approached the beast, but the keeper told me to have no fear. The elephant, he explained, was a very intelligent creature.

As I bent down to examine the wounded foot I felt a light touch on my hair. Turning, I saw the great trunk behind me, and it suggested dangerous consequences."

"I shall have to cut deep," I said to the keeper, who thereupon spoke to the elephant in some tongue unknown to me. Then he shouted: "Cut away!"

"I made one gash with my knife, and felt the trunk tighten on my hair in a way that made my blood run cold. However, I screwed up my courage and again applied the knife. In a short time I had lanced the abscess, sprayed the foot and bound it up. Evidently the elephant felt immediate relief, for it relaxed its grasp on my hair and drew a long breath.

Several months later I happened to be in the neighborhood of the show, and sought out the keeper to inquire after my former patient.

She was well and hearty, he told me, and invited me to come and see her.

On approaching the elephant she looked at me at first with indifference, then steadily and with interest. Then she stretched out her trunk and laid it caressingly on my head. Finally—wonderful to relate—she lifted her foot, now thoroughly healed, and showed it to me. She had not forgotten."—*Minneapolis Tribune.*

For the Farm Horse

When two horses become accustomed to working together, don't change them.

In matching up the work teams mate them in size, weight and disposition as nearly as possible.

It is very hard on a prompt horse to be obliged to work with a lazy one. The wear and tear is great and unnecessary, and a loss.

Never tolerate a man on a farm who yanks, kicks or whips a horse.

In no case should the colt be allowed to follow when the mare is at work.

Sow a good patch of carrots for the horses this year, if you never have before.

Do not bang the bits against the horse's teeth. Be patient and he will open his mouth.

Break your colts to walk down hill. Now, that may mean that you will have to break yourself first, for it seems to be natural to hurry horses down hill. It is a bad plan.

Don't toggle your harnesses up with strings. No surer way to invite trouble; have everything stout.

Get a first-class horse dentist to look over the teeth of every horse on the farm, young and old.—*Farm Journal,* June, 1909.

THE MOON.

Last night I didn't go to bed
As early as I always do,
And I looked out and saw the moon,
Sailing in the sky so blue.

The moon's an awful funny thing,
It changes shape and size;
Sometimes it's like a tiny boat,
You'd scarce believe your eyes.

And then it grows quite big and round,
And though it's up so high,
It looks just like a yellow plate,
A-floating in the sky.

—*Alice Russell Stanley.*

Courtesy, kindness, and concentration—this trinity forms the sesame that will unlock all doors.

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THE FIELD.

"The World is my Country, to do good is my Religion."

FOREIGN NOTES.

THE NEW INSTITUTE OF THE HISTORY OF CIVILIZATION AND UNIVERSAL HISTORY.—It is an oversight that attention was not called ere this to the foundation of a Royal Saxon Institute of the History of Civilization and Universal History in connection with the University of Leipzig. Its founder and present head is the distinguished historian, Professor Karl Lamprecht, to whose indefatigable energy and ability its creation is primarily due. To it he first presented his own comprehensive library of some 4,000 volumes and then, through his extensive acquaintance and connections, was able to draw the attention of the civilized world to the Institute and secure for it patrons and donors. The academies of Paris, Brussels and Geneva, the English government, America, China, Japan, Russia, and others, have endowed it with a wide range of valuable and even rare works. Such well-known publishers as Hirzel, Breitkapt and Hartzel, Th. Weicher, of Leipzig, and Perthes, of Gotha, have given it all their output in these lines. Emperor William II contributed 10,000 marks in cash, from the Rhineland came 25,000 marks, and the Imperial and Saxon governments also gave aid. Thanks to this widespread co-operation, the new Institute is equipped with a library offering original sources and presentations of the history of all lands. Among governmental gifts may be mentioned the great imperial Chinese encyclopedia, which weighs seventeen tons; seventy-one works on the language and history of Siam, the Congressional procedings of the United States in 386 great large quarto volumes, among many others.

The home of the Institute, in close proximity to the University, is the *Haus Zum Goldenen Buren*, the original home of the book-firm of Breitkopf and Haertel, in which Gottsched lived till his death, and in which Goethe held friendly intercourse with the Breitkopf family. The house has recently been admirably restored, and now on the second floor may be found, beside the administrative offices, the Yellow Room, housing the library of German history arranged in chronological order. The floor above is devoted to all non-German history. Here in the Red Room are shelved the works on Roman, English and Slavic history, the history of the United States, universal history, and the history of Christianity, also a small library of the history of the civilizations of Asia Minor, the ancient, the Byzantine Empire, Islam, India and Syria, and a library of East-Asian history, especially that of Japan; as well as that of the ancient American civilizations. Two additional rooms are devoted to evolutionary psychology and contain libraries on colonial history and ethnology, also philosophical and methodological works, books on animal and child psychology, a collection of children's drawings, one of the plastic arts of primitive peoples, and archives for collections of original letters, manuscripts, etc.

The purpose of this magnificent institution is all-embracing historical research. Just as Prof. Lamprecht, in his now completed German history, has exhaustively treated the whole course of the German people in all its manifestations, just so it is proposed to present the history of the world. But for this tremendous undertaking much preliminary work is still required, such, for instance, as investigation of the course of historical development among certain hitherto neglected peoples in primitive stages of culture.

Located with the new Institute is the University Seminary of National History with its collections of historico-geographical works, books and material for the national history of the kingdom of Saxony, and maps, ancient and modern. Here, too, is the depository of the Royal Historical Commission of Saxony. Altogether, as will be seen, Leipzig has become a remarkable center for all-round, many-sided historical study and research and the fruits of its superior advantages must become more and more apparent. M. E. H.

WHAT THE FLOWERS SAY.

The red rose says, "Be sweet,"
And the lily bids, "Be pure,"
The hardy brave chrysanthemum,
"Be patient and endure."

The violet whispers "Give,
Nor grudge nor count the cost."
The woodbine, "Keep on blossoming
In spite of chill and frost."

And so each gracious flower
Was each a several word,
Which, read together, maketh up
The message of the Lord.

—*Susan Coolidge.*

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5. From Wishing-Land (Wishes for her birthday). Robert Louis Stevenson.
6. Sunset and Afterglow (To one in the afternoon of life). Evelyn H. Walker.
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The Tower Hill Summer Encampment

FOR THE SEASON OF 1909

For those who are looking for a quiet, restful place to spend vacation months

The Plant: The Tower Hill Pleasure Company owns a tract of land of about sixty-five acres, effectively enclosed, abundantly shaded by native and planted trees, an adequate reservoir, which is piped to the various buildings and supplied with the purest water, drawn from a well sunk into the Potsdam sandstone, which yields scarcely a trace of organic matter. It owns a dining room, ice house, pavilion with a seating capacity of 250, with fireplace, class room facilities, one cottage and two long houses for rent, servants' quarters, etc., etc. All the buildings are wire screened and are insect and rain proof. Tower Hill and its river surroundings afford exceptional opportunities for the artist with paint brush or camera, or for the amateur geologist, botanist, orthinologist, etc. A well tilled garden, and an adequate dairy, in connection with the Jenkin Lloyd Jones Farm, supply the table.

Private Cottages: Shares in the Tower Hill Pleasure Company have been sold for twenty-five dollars ($25) each; this entitles the holder to a building site, the cottage being private property and subject to sale, though the title to the land remains vested in the company. At the present time the encampment contains seventeen (17) such cottages.

Expenses: The expenses of the Encampment consist of the wages of one man, who, in addition to the care of the property, gets up the wood, fills the ice house and maintains the garden, and the incidental expenses necessary to keep the water works and the public property in order. To meet these expenses there is paid to the company treasury an annual sustaining tax of twenty dollars ($20) from each cottage owner, and 10 per cent of the gross earnings of the dining room and laundry and the Longhouses rentals.

History: The site of the Tower Hill Encampment was once within the limits of a busy pioneer village and river town, Helena, Iowa County, Wisconsin, which went down with the advent of the railroad and the establishment of Spring Green, leaving Helena at one side. On the top of the bluff was situated at one time the "melting house" of a thriving shot tower (hence the name), the hot pellets falling through a shaft of some two hundred feet into a well on the level of the Wisconsin river, which sweeps around the base of the hill, where the finishing house was situated; the product was shipped by boat in the ante-railroad days down the river to St. Louis and elsewhere. The property was bought in 1890 by Jenkin Lloyd Jones, William C. Gannett and S. S. Hunting, with the double motive of rescuing a picturesque and sightly hill, with the surrounding country of great beauty, from vandal fires and wanton neglect, and with the hope of establishing a quiet retreat, where tired ministers, teachers and other city-bound people might find an escape from the noise, the hurry, the strain, the style, the exactions of fashion and the burdensome conventions of society, and for a time enjoy at minimum cost communion with nature with a few master minds and, when profitable, with one another. These aims have been kept strictly in view. Life on the Hill is kept very quiet and simple. The residents retire early and the privacy of the cottages is respected. "Plain Living and High Thinking" has been the aim. The men go in their shirt sleeves, women in plain calico or its equivalent, and children in their bare feet. It is no place for Saratoga trunk displays and impediments; fine dresses can better be displayed elsewhere.

The Encampment was laid out and the company incorporated by Robert L. Joiner, County Surveyor, and the original clearing and initial work was carried on under his direction and with the coöperation of the Lloyd Jones brothers and sisters, nephews and nieces, and James Philip and David Timothy, of the Hillside Valley, whose continuous support has been an important element in the growth and strength of the Hill colony. The movement has also enjoyed from the start the coöperation and sympathy of many other neighbors in the vicinity and in the village of Spring Green.

The Tower Hill Summer School

In the furtherance of the above object, the Summer School held its first session in 1890, its meetings for the first year being held in the school house in Hillside Valley. The Emerson Pavilion was completed and dedicated in time for the season of 1891. Since then the sessions have been held continuously on the Hill, with the exception of 1893, the World's Fair year, when the Encampment was closed and the study classes were held in Chicago in "Unity Building," a boarding home for friendly visitors to the fair, which was rented, equipped and sustained by a Tower Hill committee, and whose net earnings greatly aided in the first equipment, rendered possible by certain "loans" made by a few of the residents, which were never collected and have long since been forgiven and forgotten.

The object of this school from the beginning has been;

First, to give an opportunity for coöperative study of Bible and religious programs from a devout but progressive and scientific standpoint, with the normal school purpose of enabling the student to carry the result of his studies into Sunday-school and home instruction. It was organized around the seven years' course of study in religion, printed below.

Second, to deepen the acquaintance with master bards, particularly those most in need of interpretative helps and on that account most in danger of being neglected, viz., Browning, Emerson, Whitman and their fellows.

Third, such study of nature—rock, flower, insect and bird—as the surroundings invite and encourage.

Fourth, the furnishing of such popular and illustrative lectures as the resources of the Hill, the State University and other available material would offer.

Fifth, the holding of such public assemblies, Sunday gatherings, basket meetings, as would interest, socialize and edify the neighbors in that country side.

In all five of these directions the work has been carried on with increasing success, each year adding something to its potency and interest. The Grove Meeting Sundays, two or three in a season, have been greatly appreciated by a constituency representing a circle of attendance whose radius is thirty or more miles in extent.

The Conductor of the School has always been Jenkin Lloyd Jones, and with the exception of the first years he has given the lessons in religion and the major part of the work in poetry, though a list of those who have assisted in the class room, with object lesson and lecture, would make a long one, too long to be here inserted; an imperfect list would be unfair.

This year's work will be given to the sixth year in the Seven Years' Course, studying the books of the New Testament in their chronological order, as follows.

Class in Religion—

1. The Origin and Organization of the Early Church.
2. The Persecutions.
3. The Mingling of Greek, Roman and Christian Elements.
4. Constantine and Julian. 311-363.
5. Jerome. 340 (?)-420.
6. Augustine's "The City of God." 354-430.
7. St. Benedict. 480-543.
8. Monks and Missions in the West.
9. Gregory I. (The Great). 540 (?)-604.
10. Mohammed. 570-632.
11. Charlemagne. 742-814.

12. Alfred the Great. 849-901.
13. The Conversion of the Slav, St. Stephen.
14. Hildebrand, 1020 (?)-1085.
15. Abelard, 1079-1142.
16. Bernard of Clairvaux. 1091-1153.
17. Feudalism and Chivalry: The Real and the Ideal.
18. The Crusades. 1096-1271.
19. St. Francis of Assisi. 1182-1226. The Coming of the Friars.
20. Cathedral Building.
21. The Rise of the Universities.
22. Dante. 1265-1321.
23. The Black Death and its Effects.
24. Wicliff. 1324-1384. Huss. 1369-1415.
25. The Fore-runners of the Reformation. 1380 (?)-1471, Wesel (1420-89.)
26. Torquemada. 1420-1498.
27. The Great Renaissance.
28. Savonarola. (1452-1498.)
29. Michael Angelo. 1475-1564.
30. More's "Utopia." 1516.

REFERENCES.

For full analysis and detailed references in the field at large, the syllabus issued by Professor Thompson of the University of Chicago, entitled "Reference Studies in Mediæval History" (50c), a pamphlet of 130 pages, is specially recommended, and it is hoped that a copy of this exhaustive index to English sources will be in the hands of each student. The Growth of Christianity," by Joseph Henry Crooker, is a little hand-book prepared in 1897 for this particular course and was published by the Western Unitarian Sunday-school Society (30c); Robinson's History of Western Europe, and the same author's "Readings in European History," The Middle Ages (Ginn & Co.), are excellent guides; Munro and Sellery's "Mediæval Civilization" (Century Co.), and Adams' "Civilization During the Middle Ages" (Scribners), are highly recommended. Fuller reference list supplied on application.

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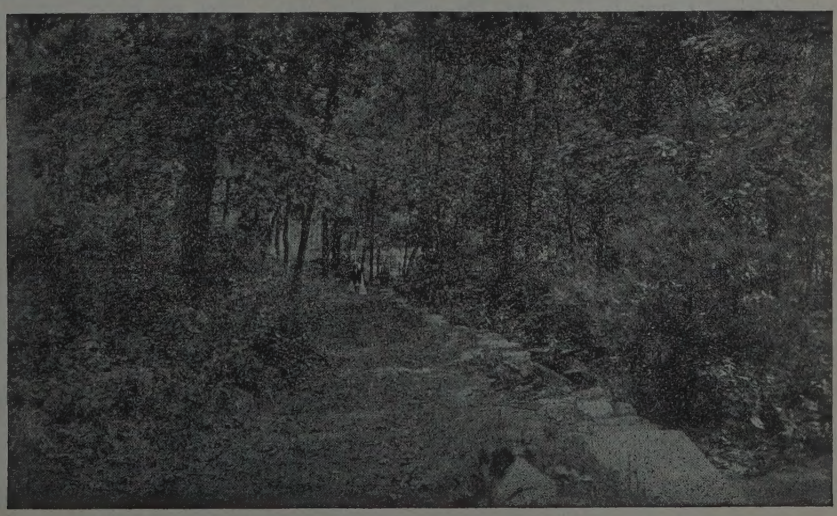

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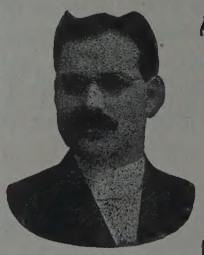

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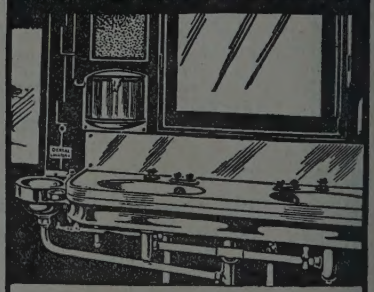

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